

NAKED MANS PEACE IS OBEDIENCE :

In a word to the
Magistrates, Priests and People.

*The Sword of the righteous mans war bringeth in Righteousness, Holiness,
and Peace, without which no man shall see God.*

*True love pleads the cause of the just : Bebold Christ rideth to Jerusalem
upon our Affe.*

*A naked man in true innocency is regarded more with the Lord, than those
fands which are cloathed, and their hearts full of hypocrisy.*

*To which is annexed the will of dead living, and living dead
man, now called NICHOLAS KEATES, with
a word in generall to all sorts.*

*Isaiah 66. ver. 16. For the Lord will judge with fire, and with his Sword all
flesh; and the stain of the Lord shall be many.*

*James 1. ver. 16, Of his own will began he us, with the word of truth, that
we should be as the first fruits of his creatures, verie the 25. read.*

Written by me Edmund Hide.

London printed, and are to be sold neare
Fleet-Bridge, 1655.

185
(1) 144
J. S.
8.

THE
WORLD'S PAGE
OF OBEDIENCE;

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2021, during which time we have had much more time to work on our project. I am very grateful for the support of the University of Alberta and the Canadian Institutes of Health Research.

新嘉坡 (Singapore)

Friends and people, I am constrained in my self to publish to you some lines, not craveing any thing of you but what is meet.

Now concerning my Friend and Brother, who was constrained to go naked in publike view, about ten miles, unto the Town of Newbery, which in appearance unto men might hazard his life, yet through that powerful operation, and constraint of that Spirit of God in him, he was made to effect that which he was commanded to do, which was to go naked, and take a Sword in his hand, and fire on the top of it, and a golden girdle on his loyns, and standalls on his feer, for this his obedience he is condemned, and cried out against with scorn and contempt, saying, he is mad, and hath a devil, with more such like cruelties as their scorn can afford him, yet his joy still continues, and his heart still moveth towards God, for the day of our Redemption draweth nigh.

Therefore hearken now my beloved friends, and you our enemies to what the Lord shall speak to you in this matter, and is made good unto us by his spirit in love, and so bringing of us unto the glory of the Father, and also to the fellowship of the Saints, by the overturning of iniquity, and slaying of sin, and giving to us the true life of the Gospell, in the Spirit of peace, to walk in it in our generation, that so the light of God may shine, and have its day in true appearance and manifestation of love, then shall the fire of God be kindled in your consciences, then you shall see that you are one slaying of another, yet you shall have a pretence of godliness, but woe unto all that go down unto Egypt for help, for his Sword is a Sword of peace.

Now again my beloved, the truth of Religion is a mystery to Magistrates, Priests, and people, which have a pretence to maintain the fundamentals thereof, for they are true in none, except they be truly practised.

Therefore in the first place I shall write a word unto the Magistrate, and shall bring or compare their life with the life of Christ, to prove whether it is one with his.

When he appeared amongst the sons of men, to make manifest his life, he appeared in the love of his Fathers will, and that he might be an example of it unto us, to shew the righteousnesse of God amongst men, and that it might be followed by us who own the righteousness of God.

Then you Magistrates take notice, had he honour of men, or did he crave it? or was he full of pride, and did use it? was he a follower of the customes and traditions of men? was he full of superfluities in meats, and drinks, and apparel? or was he chieflie among them that did meet in the Synagogues? did he lord it over Gods Heritage as ye do? or was he ever enriched by the things of this world, or gained he by the Sword, or did he by his obedience to his Fathers wil get into the honor of men, and so raign over them? He rid unto *Jerusalem* upon an Ass, but ye Rulers of men now ride upon horses, that is swift judgement to be put in execution upon the simple, the strangers, and widows, and them, which have no Father on earth, he was not swift to destroy, as those are who have a pretence to the doctrine of the *Gospel*, by one name or other, or one Ordinance or other, and so call themselves Saints, when they differ not from the world but in words, for who have gained honour and riches more then they that pretend for Religion? or who have divided the spoil but they? or who are more proud then they, or have more superfluities of meats and drinke then they; so let the light in your own consciences discover to you that you are not risen with Christ, neither know you what it is to bear his cross, or Religion what it is, for that is it which tyeth us to God, and also one to another, but the Daughter of *Sion* is left as a cottage, therefore give ear ye Rulers of *Sodom*, and ye people of *Gomorrah*, may not I say unto you, as it was said unto them, ye pray and keep daies of fasting, and appointed times, it is iniquity before the Lord, your hands are full of blood, do not these things fall upon the back of the righteous? and can such that practise these things maintain true Religion? how many were laid up in prisons of those that held up the power of Antichrist, by Christ or his Apostles, it is the cruel one that doth imprison, but it is mercy and love that

sets free; is Christ your patern, then where will you find that he imprisoned or punished any for the breach of the Law of God? if he did not so to wicked, then why are you so to the righteous? I am now called to speak to you in truth, and let the light within you testify that these are the enemies Laws and unrighteous judgments.

Do we not daily see that those Rulers that are put in Authority, for to judge of matter concerning the Civil State, will also take upon them to examine the spiritual man, and inflict punishment if there be a crying out against wickedness, or vain glory, or such like things, they take advantage against the simple, which do not, nor cannot do wrong unto State or people, for they have a Law within them, which is Christ, though they come in appearance with fword, as this my Brother did, where are the wrongs that are or were done by him, or any of those, who of late have been imprisoned by the Officers of State? are all Magistrates full of Divine Mystery, surely no, but sit as Judges to see *Barnabas* go free: The people of God in former times were cloathed in sheep-skins, and goat-skins, and dwelt in dens and caves of the earth, and what we may undergo now we know not, but the Lord is our peace, and our all, and when Christ who is your life shall appear in you, then shall you be changed even as this my Brother, for all naturall men have a Spirit which manifests unto them that the life which they now live shall be cast out, now he that is spiritual, his life runneth after love, after peace, even to beget, to convince, and bring denial of all propriety upon himself, as he did, that is now gone forth from all his honour, his credit among men, his pride, his oxen, his farm, and his wife, so as not to live to his lusts, even to be stripped naked of all, and to be a sign to all, and that it might appear that it is the Virgins chastity which holds forth Christs Divinity in all things, Oh look, look, and behold it is the chaste Virgin which knoweth Christs Divinity, for the deeds thereof are not evil, neither can a Virgin bind heavy burthens upon strangers, for the Magistrate, the Priests, and the people, are the strangers to the Ministry of Christ, for the Magistrate is carnal, the Priest is carnal, and the People are carnal; the Magistrate loveth honour with great revenues, and by that means setteth himself in judgment and places of authority, and so judgeth for money, and pass censures for reward, their friend-
ship

ship and love is to be obtained for money, if any one is counted wise amongst them, it is because he hath store of money, and knoweth how to oppress, so that the innocent are made beggerly by them; but he that is born of God hateth all this, and they which live in this are carnal, and know not the fundamentals of true Religion, for they that know them cannot lord and judge for money; therefore be wise, O ye Kings, and be instructed ye judges of the earth; if you are born again, not of corruptible seed, but of immortal, you will feel within you your spirits to be renewed, your ungodly teeth to be broken and stripped of your honor, and will leave off judging for reward, and will find that you have no fellowship in the life of Christ, but in simplicity, it will take you from your farms, your oxen, your wives, your lusts, and all relations, before you can dwell with Christ, for whilst ye live in the Ministry of a carnal Government, ye deny Christ, and are in prosperity with the devil.

Now as for those poor lambs which have gone up and down your streets, some naked, some preaching the Law of the Father, and some destruction, which God will bring upon the Man of Sin, and some against the deceit of the Priests, and some against the corruption of buying and selling, and several other voices, as against crimes which you lay are punishable by your Law, so that the spiritual being come to preach against it, and in his conversation to deny it, you judg him mad, and imprison him, when indeed the Law cannot take hold of any unrighteousness in their lives, or wrong done to any man by them; so that all the heavy burthers which they bind upon your shoulders, are to lay open all unrighteousness which is committed in secret, and to manifest it upon the house top, so as that the deed of the wicked are not justifiable before the Lord of Hosts.

Now to the carnal Priests and Ministers so called, I write unto you, that you would be exhorted to amend your lives, and cease from cruelty, lest ye be dashed in pieces like a Potters vessel, for the wrath of God hangeth over your heads; to prove that you are carnal, I need not trouble my self, because ye prove your selves so to be, for ye covet a recompence for preaching, more then to preach, and will not suffer the people to be free; if you read much, you cannot but read your own covetousness, for you eat the sins of the

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people, and as troops of robbers wait for a man, so do the company of Priests murder in the way. Read the fifth of *Hosea*, there is spoken of Gods judgments against Priests, and People, and Princes in ver. 4. they will not frame their doings to turn unto their God, and the pride of *Israel* doth resist me to their faces; and this I say as Bastards at their doors, for he that lives not the life of Christ is a Bastard : in all ages we find that the Priests were joyned to the Magistrates against the Prophets and Apostles, for they marry themselves one to another in deceite, they cried not unto me with their hearts, when they howled upon their beds, they assembled themselves for corn and wine, they rebelled against me ; is it not clearly to be seen, that *Ephraim* is oppressed and broken in judgement ? there is a broken judgment amongst Professors, take therefore a view of the Priests in every Parish, which takes upon them to preach the G^re^tpel, they preach and pray to God for the Magistrate, that they may be invested with the blessed Spirit, I could rejoice that they were so, and that they themselves were filled with that Unction Christ, then they would be debased in themselves, and not take upon them the title of Ministers, to minister life and salvation, whilst all their Ministry tends to no other end, but to serve themselves, and favour the Magistrates, because they favour them, and so stiling themselves Divine Ministers for their own carnal ends, deceiving the poor, by telling them that God is love, and yet they themselves are servants to malice, contentious strife and debate ; and therefore take notice, that it is not love that joyneth the Priests to the people, but the power of the Magistrate, for he is not tyed to the people, but hath his liberty to leave them, and so are free for their own advantage, and make gain of the Peoples ruine, gathering assemblies for corn and wine; but he that is taught of God, hath his Magistrate in him , his Minister in him, and by that love to the people, will follow him, and will live to that which is everlasting in God , with those have fellowship in the communion of love. There be many that give themselves the name of Preachers of the word , but there are but few that are doers, for most are enemies to the Cross of Christ: I find them not to follow Christ in love, neither in peace , for they get a Prison for the poor, and cry out of Blasphemy in those which are rich in the faith, and make manifest the love of God to be in them forsaking

taking of all : another deceipt they have which take ethes , they say, they take it not for preaching, but as a gift of the State , so Putting their preaching upon their own gift , but he that lieth in wait to deceive, him will God destroy; now true love doth spring up, the Priests cry out against it, and so do the people.

Therefore a word to all ye people that are led by your Priests, as may be witnessed by your following them, there is pride in the Priest, and also in the people, covetousnes in the Priest , so in the people, envy in the Priest, so in the people, the Priest his communion is propriety, so is the peoples, the Priest hath a clamorous tongue, so have the people , the Priest denieth the coming of Christ to be the Resurrection of God in man, so do the people, the Priest denieth a true Judgment day of God to be come upon the Man of Sin and unrighteousness, and that Christ will not bring us to the perfect life of holinesse here , and so do the people , the Priests have not laid down their lives for Christ, neither have the people ; for if the Magistrates, Priests, and Lawyers had no greater rewards of men for following the world and its wayes , then they should have neither Magistrates, Priests, nor Lawyers, to supply the places they now stand in ; therefore, O ye people, give not up your selves to others, to be led contrary to what your own consciences guideth you to, but walk according to that which ye are fully perswaded of in your own minds, for there is a light within you, to which if you take heed , will lead you into the way of all truth, and being guided by that, you need not crave the power of the Magistrate to defend, nor the help of the Lawyer to plead for you, neither need you go to the Priest to direct you, for the children of the Lord are all taught of him, and they know his voice, and the voice of the Hertling they will not hear ; but if you give not heed, nor take not warning by him, he will scatter the Sheep with the Shepherd, and deliver you up together for destruction : And be it known unto you all, that I have not writ this out of envy to any mans person, but I have written it to that end, to shew you the envy within you , and that enmity is Judge when you condemn without cause ; therefore take notice that I do not condemn the Magistrate for punishing evil doers, but those that do well, and such are all those that in obedience to the will of God,

go forth to manifest the things they have seen and heard from him; neither do I condemn the Lawyers, seeing there is a right amongst men for endeavouring to help each man to his right, but for coveting the reward or fee, more then the pleading the cause of the simple; neither do I condemn him that stands in the place of a Minister of the Gospel for doing righteousness, but because he doth it not, but walketh contrary to the life of Christ, as it was made manifest amongst the sons of men.

God is my witness, that this is the self Will and Testament of me the dead living, and living dead man, who am called Nicholas Keate, and have my residence in Harrowell, the first of May, 1611.

Yea God, and God only is my witness, Full I bequeath my soul to the giver and taker of all good things. God blessed for evermore, amen, as for my body, or composed mind of inventions, it is the Serpents meat, worms shall have it to herbage; but the Lord giveth the earth to the children of men, Psalm L15. The Lord giveth, and he taketh; yea, he giveth all, and I take, and I give and keep nothing back, for I must serve the Lord my God with all my heart, and all my mind and strength; honor belongeth unto God, but shame and confusion unto the sons of men; therefore am I no more, neither have any more; neither live I any more, but the Lord only, therefore that which the Lord hath given me, and that which the Law of this Nation doth and must give me, do I give and bequeath all and every thing unto the Saints which excell in vertue; I, I am the God of Abraham, the God of Isaac, and the God of Jacob, it is the God of the living that giveth and taketh at his pleasure, whose name is Power and Strength, and is holy and blessed in himself, it is even he which turneth me to destruction and then he saith, Come again ye sons of men, come and sup and dine with me, saith this holy Father to his Sons and Daughters, for in my house are all manner of varieties, with abundance of plenty, I need nothing of yours, saith this Father, leave your obedience, what would vain man give unto the Lord, seeing the beasts on a thousand hills are mine, saith he, whose nature shall put fire on all the combustible matter of the earth, and sacrifice it at his pleasure, I do write unto all that are far and near, to the end that they might know that this is the Lords will, and not the will of a carnal minded man, for if I had, and my had and self had, did lord it over me,

I should be as all the world are, worshipping the creature more
then the Creator, and adore it as God; he hath ordained the fruit
of my lips, and that is peace, peace to all far and near, all bid things
pass away, I have no peace, but in the new heavens, and the new
earth, for all my earthly substance is become as dead Carrion drawn
out for all the fowls to feed on, therefore it is the Lords will, and
that is my will, that it may be laid waste from property and self-in-
terest ever hereafter, therefore let it remaine as the Lords free inci-
sture, to shelter, succour, and to be a place of refuge for the fa-
therless, the widows and strangers, I mean such widows and stran-
gers as know no man, (nor say they that belongeth to man) her
the flesh, and such are all the fatherless, they will own no father on
earth, nor call any man Master on earth, for as the Lord hath
brought me, and made me to shew all relations of the flesh, and
of earth and earthly things, he will be deal with many thousands,
and they shall know the Lord in truth, and in righteouership, and
when he hath made us a poor people, he will turne to us a pale lan-
guage, therefore naked, ye stark naked hath the Lord appointed
me to appear before multitudes of people, to shew that your
hearts ought to be naked and uncovered, and become innocent-
ly naked before the Lord, as I am in body and mind, and that not
only so, but he hath made me a sign, to shew that all covetous self-
seeking worldlings, such as I was, may hereafter become to obey,
and do as I have done, even resign up all, as the Lord hath com-
manded me, so that I dare not lay I have one penyworth of any
thing left me, of many hundred pounds worth, of that which here-
before I called mine own, and was so by the Laws of this Nation.
I know men will pas their voices, that I am mad or drunk, but be it
known unto you all people, that I am in my right sober mind, on-
ly the hand of the Lord is strong upon me, prevailing over all
that selfishnesse and unrighteous actions, that I have heretofore, and
the world now liveth in, and are glorying in their own shame and
unrighteous selfish actions, but the Lord hath made me naked and
bare for a sign, to shew that all their secret evil doings shall be
brought into publike view before men and Angels, as they are
now visible in the sight of God, he hath stript me, and brought me
to have no will of mine own, I live not, but the Lord, he hath in-
structed me, and doth all his works in me, and for me; therefore, O
ye

Men, that cry out shame, for making my body bare, And ye, that I am neither better nor worse, for that this proceedeth from the work of God within me, he hath taken away the veil and uncovering of all deceipt in me, and take up shame unto your selves, for none belong unto me, because I die to all mortal comfort, the Lord hath sent me forth with fire and sword, to proclaim that the day of the wrath of the Lamb is near nigh, wrath to all unrighteous and disobedient nations, and of those edged swords, glistening with gold, with flaming fire they shall be stoned received from the Lord, do emblem me, that God will smite in the hour and time of men like flaming fire, and that the spirit of burning, will be cast and divide the world, and the sword all that do oppose the righteousness and truth, I will tell you, the arm of the Lord is strong, his harness bright, he will now smite sinners from the wheat, and the straw from the vine, O all ye people, my will, yes the Lord will it, that ye walk from which, and let no uncleaness leave off from evil, and let me to dwell, and as ye would that others should do unto you, so do ye unto them, the Lord hath strengthened my weak hands for the battle, and bound about my feeble knees, with bright glistening gold, he hath girded me with strength, even to bring confusion on the rich and mighty, which say, they have of their own, and as the Lord hath bound and guarded me above the rest, with a golden girdle, so hath he bound my heart from doing violence to any, for that spirit which raised me up from the dead, is a living spirit, for in love to the truth will he cast all and destroy all proud evil doers from his holy rest, but in love, and righteousnes, which is perfect, will he exalt and strengthen the humble, the meek, the soft, and brokenhearted.

Now to you my Brethren what we thus made by God, and are become partakers of the godlyness, I bid you this copy of my own hand writing, and sure it is, that my heart and hand is guided by a power above all in this world, both callings of men, otherwise I should say, my house, my lands, my goods, which are proper unto me by the Laws of men, and I should be like the world, having a wife and relations; but now I am as if I had none, and use them as I do the world, which is all after it now; the Lord is now come to prove you, whether you be dead unto the world, with its wayes and fashions, traditions and customes, for doubtless

I am the house of God where judgment is begun; and although I have had many tribulations, afflictions, and fierce trials, yet I expect many more before I enter into the Lorde res; I dare not judg any man for keeping a competent ministracione, considering the worlds crudelty; but an Heir of heaven, that is a chosen out of the world, dazeth not claim the privilege of mans law, to withhold any thing that shoulde relieve his brochers necessitie; I wnte not this unto you to shame you, or boaltingly, as if I, as a man, were better or free, then other men, because I give so liberally, but I tell you, as I told you before, the Lord is the sower and taker, it is not my will nor good, nor my gile as I am a man, neither ought any to receive it as man willing his own will, but when the will of God is done in man, and mans will is no more, then the creature is new, and his old covetous self-seeking heart being done away, he will receive nothing but for his necessities, and that he ought freely to have given him; and as the Lord hath freely given me a new heart, so let it be freely manifested, that the Sower and the Reaper may rejoyce together, and how can it be otherwise, God being in us of a truch, but you my friends that have made your vaunts, and brags, and boasted of your freedome in and to God, and that if he would require and call for your lives and estates, you would be free to sacrifice whatsoever he would call for; Consider, hath the Lord spared yours and you from the hidding that others are put upon, if I speak after the manner of men, it is my own condicione, terrible thing, so as to fleshe and blood are required and imposed upon me by the Lord, he hath snatched my life and livelihood from me, and stripped me stark naked, not suffering one friend to succour me for the present, but hath exposed my naked body to the devouring teeth of wilde Savage beasts in a barren wildernes, nevertheless the spirit of the Lord doth compel me to passe withall, and obey, as aforesaid.

Now that I might not write of the judgement of others, but also write to you what is done in me by the Lord, which is in love with all in general.

Now my dear friends and people, I will write to you in some few lines the work of God, which have been upon my spirit,

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sie, & in my earth I have had / & bring up / that the world is made
out of the Rock of God, which is the Rock of my heart
and to vicer my earth / for this cause / he did bring me forth
forth with his care / that purgatory / & hell / & death / lay bound
on the well / Husband to them / for me / & the children / & himself / his Paradise / and therein / love / within the land / of the blessed spirit / who
himself is the Husbandman thereof / So that / whom / he hath made
the earth ready / which is man / he will point in his love / his life / his
spirit / and true righteousness / and sheweth to us / our purpose / & the
Gospel fellowship / ensuring us / man / his love / & his life / for us /
Truly friends / I am to write to you / that / when / I am dead / God / will
no more / and what he is made to me / is this / & that / in him / & by him / &
his own work / he is this / he / touches / me / with / pure / & continual / and
makes me to know / that / a brother was / my self / so / fit / to ex-
press / what / I am / is to express / God / & his / pure / & continual / and
powerful / power / of God / to express / it / self / when / Christ / who / in / man /
life / shall appear / then / that / he / goes / with / him / or / that / Son / born / in / me /
which / is the / very expression / of / the / born / in / man / which / can
declare / the / Father / and accordingly / he / is / love / in / truth / & / this / is /
the / seed / which / God / hath / lown / in / my / earth / and / when / the / time / of /
the / harvest / is / it / will bring / forth / the / same / body / as / was / when / it /
was / lown / ; and / in / the / mean / time / I / see / here / the / way / to / my / own /
Countrymen / a / stranger / to / profissiou / and / far / to / the / world / Truly /
friends / Love / mateis / self / with / no / other / than / the / Son / of / Love /
which / is / to / be / born / in / our / earth / and / so / lives / in / judgment / within /
til / the / day / of / the / pure / manifestation / he / brings / forth / then / love / wil /
shine / or / be / like / a / City / built / upon / a / hill / that / love / of / God / which /
is / born / in / others / is / that / fellowship / which / I / have / chosen / above / all /
things / beside / it / self / love / hath / compelled / me / love / doth / bind / me / to /
the / life / of / it / and / hath / given / me / and / not / I / my / self / to / govern / it /
love / hath / delivered / me / and / bound / me / up / in / God / will / bring /
forth / in / those / things / which / are / his / own / so / that / we / might / de-
stribute / of / the / same / to / man / which / my / search / have / felt / and /
known / so / that / I / drink / it / the / cup / of / my / own / salvation / which / God /
give / me / to / drink / of / so / you / God / is / my / witness / that / no / unright-
eousness / is / self / good / nor / in / my / mouth / have / I / any / contencion / to / it / in /
my / heart / nor / against / the / Scale / in / the / things / which / are / of / the / cru-
el / State / nor / any / person / what / ever / to / enjoue / but / he / that / is / filchy /
let / him / be / filchy / where / love / is / loven / it / brings / forth / the / same / again /
Love / is / like / to / the / ripe / grapes / which / give / a / relish / to / the / wine / , so

is the life of God in me when it shall be brought forth, is once
 and here is the substance of that which was the demonstration of the
 goodness of creation to me, that is a true love, shideth in the
 heart of a Christian, by which he liveth, when God hath taught me his
 love by the quickening spirit, which is opened to me the union
 and communion, which is Christ's fellowship, which is in order to
 the Resurrection of that body of Christ, wch maketh it manifest,
 by subduing all things under his feet, when all things are subdued,
 then is there all and no self seeking; but I have had this Procla-
 mation made me, which is on the eighth day of Christ, and
 his commandments, and so live in the family of his protection, so
 that they which live in it, walk on thus, so that he and his are one;
 so that the desire oneness in all, and all but one, so that there is but
 one disposition, one quality, one nature, one judgment, one in suf-
 fering, one in life, one in death, one in every other party, one in all
 ruling power, which is God blessed forever. This being a true
 harmony enough me, with such regularity as belongeth to the singular
 number one, in that all unto him will meet and work in them by
 the power of his will; so now let him that gather, gather in
 God, so that that he is alive, lives to God, but God is free in me,
 so if he please to displease of himself, which is his own in me, it
 will be in the bright day of God, no manifest loss to that Majesty,
 for God doth dwell in me; I complain the aching power, and we
 have the oneness of that Divine Nature planted in ours; so now
 we are *Sions* like Lord let us depart, for we know we have seen
 thy salvation; and as for my part, or that party which is now in
 myselfe no propriety in community, but only to know the godly
 nature which approves it self, and quits it self, it will spoil all our
 qualities, all our fashions and degrees of our flesh, and rewards of
 mankind; and from being our felicity longer than union and
 communion which I have had with my brother and others; so un-
 expressible, that the earth cannot believe, for love is so to be mani-
 fested by divine gifts. Truly he that is born of God, and is in the
 life, and dwelleth in the life, he is the true looking glass, in which
 love can see its self, a universal soluge is come upon our old
 world, but mark that life, truth and oneness is my delight, where
 there is a strokennes before, there can be no difference, in order
 not being, I am fise to lay down my life to enter into the new
 Covenant to live with God, love cannot be known by words, nor
 that love which we have to all men, love is to be opened, when
 the

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the seven seals be opened, And the mystery of God shall be known vnto whomsoever thou art which did them open. To these the inhabitan-
tants know thy interell vvhich us in the love and life, vvhich makes
us one in the true love. Nowe the world is full there is no longer
longing come amongst me wroth nor holy, and they are broken
in judgment, and are torn in pieces, for they knowe not the Lord,
nor that love vvhich rules vnto undistributables, so that my love to
you all is peace vvhout vnglory or enmy to any, so that my other
lives to the substance, so that if he came naked out of his mothers vvhomb,
so he is returned again, to live in the nakedness of
God vvhich Christ is the Resurrection from a dead world, vvhich in
the heavens made vvhout hands, vvhich is vvhout contumelie,
vanity, or vain-glory, vvhout vnglory, and hath beene to the day
vvhout vnglory to any; therefore suffer us nowe both friends and
people to dwelle amongst you vvhout strife, nor if any injure we
done by us, vve are free that the Lawe may take his course vvhile it is,
vve crave but the same peace of you which vve give unto you, but
if not, vve are resolved to follow the Lawe. Nowe say I unto all
of you, that Lawe gains peace, so farewel.

A Song of the true Life.

Come along, come along, you Christians that perishe
And we shall enjoy the fruits thereof,
And call up the dead, which nowe lie pale,
To live the Resurrection which Christ did regaine,
And for to annoy that which did us defray,
Which was from lust and thonghts that we had.

A Cup of Love is filled up in me,
And I drink of it continually,
What though my love black seemeth to be,
And is judged by Fons for cruelty,
Yet he is as the balm of Gillead to me,
And I know him in love in the eversy.

What althoough Christ be ascended into heauen,
Tis he is come downe into humanity,
That the truth of the Parker he might maintain,
To hold forth his glory so those which are bound,
Showing to us the way of man is but vain,
But the second Adam hath restored us again,

Nowe we are relieved into the right way,
And for to abyde by the Ascension day.

the Reformation, and the Reformation's influence on the English language.

—and no more God is there known.

...and the Lord said unto me, "I have given you a spirit of wisdom, and knowledge, and understanding; therefore, go forth unto this people, and speak unto them, and say unto them, 'I have sent thee unto them, to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God; that they may receive remission of sins, and that they may receive the gift of the Holy Ghost.'"

The year 1923 is now come down.

*...and we know wisdom has no bounds,
Some say infinite, but I say boundless.*

He had been destroyed now.

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Bar 7 — *unpitched* in most of the early copies.

Which trials all metes of what sort they be.

But love is that ocean which hath swallowed us

But for your love, O let him smite me.

But now I know my love, and my love knows me

If any of you this Song now can sing

You are of the truth, and in the truth you are living.

And are on the wing to glorify the Son,
And are on the wing to glorify the Son.

And are partakers of Christ's
Toll free to the world which set free

Take up thy bed & walk about this town.

New England Journal of American History

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And in one time nature made me

And of all that is vis we are now made free;

But of all the fishy Mammans which ever revivified me,

But I never knew if he married, I only know my husband did.

